VOLUME LV CHICAGO, JUNE 29, 1905. NUMBER 18

UNITY

Freedom, Fellowship and Character in Religion

A PRAYER.

Life of God, within my soul
Come and make my spirit whole!
Pour new life through every vein,
Search and heal this inward pain!

All this restless discontent,
All these wishes vainly spent,
All this love of self and ease,
All thy searching spirit sees.

Let them all decay and fall;
Thou, my God, be all in all;
Be my power and be my peace,
Be my freedom and release.

Ever whisper the great thought
Which by toil is never bought;
Still reveal the glorious truth
That gives the soul perpetual youth.

—*Samuel Longfellow.*

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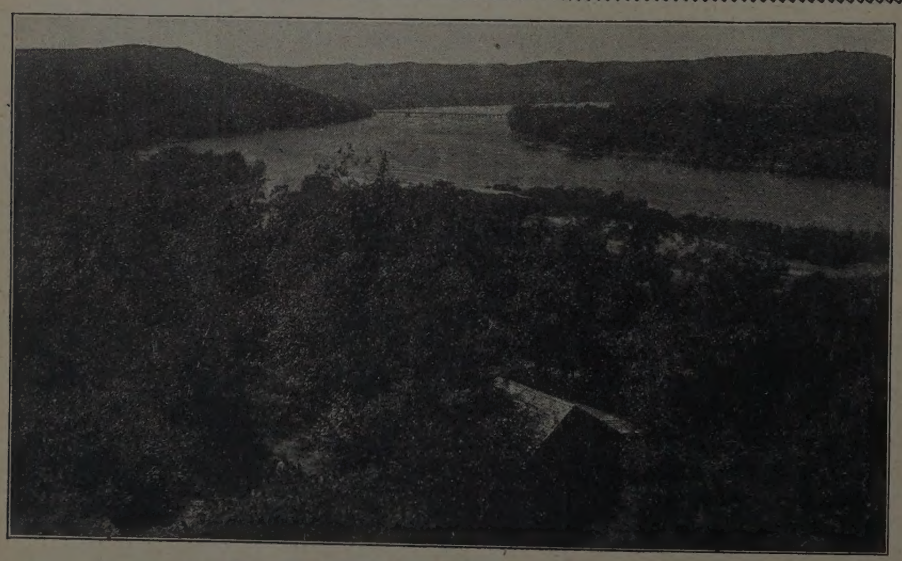
The science specialty for the season will be the insect life of the Hill.

For further particulars concerning the studies in religion and literature, address Jenkin Lloyd Jones, Abraham Lincoln Centre, Oakwood Boulevard and Langley Avenue, Chicago.



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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LV. THURSDAY, JUNE 29, 1905. NUMBER 18

After men's attempts to realize their ideals, and reform society without reforming themselves, have ended in disaster, and, sobered by sufferings, they submit themselves afresh to the hard discipline, which has brought us thus far, further progress may be made.

—Herbert Spencer.

Lincoln Steffens is again at work exposing the genteel corruptions of popular men, the bad ways of public favorites. "A Tale of Two Cities in Ohio" in *McClure's* for July is concerned with the doings of Mark Hanna, "Golden Rule" Jones, Mr. Cox, William McKinley and others. It is not pleasant but it is profitable reading.

We join with Dr. Gladden in deploring the psychical elements that make the eighteen-hour train between Chicago and New York a necessity. It might be worth while to fly through space at the rate of seventy or more miles an hour at such terrible expenditure of power and risk to life if the purpose at the other end were worth while. Ruskin's impatient demand of the railroad traveler, "Why are you in such a hurry to get there; what good to yourself or to others is to follow?" is pertinent in this last mad lunge in the competitive life of railroads.

The sympathies of UNITY go out to the Pastor and people of Unity Church, Oak Park, Ill., who were recently deprived of their church-home by a lightning stroke. It carried away a building around which gathered many tender associations. But earth"s adversities are heaven's opportunities oftentimes and we congratulate Pastor and people over this new chance. It is an inspiring but solemn responsibility to invest fifty thousand dollars in a new church building in these days. I am more and more persuaded that our contention for the last fifteen years and more is a vital one—that new occasions teach new duties architecturally, and the coming church must find more adequate expression of its purpose and meaning in the brick and mortar and cement. Slavish or reckless obedience to the conventional or the mere artistic without reference to the many-sided necessities and opportunities of the modern church will bring prompt retaliation in the way of half-hearted support and good natured indifference and neglect.

George Batchelor, secretary of the joint committee of Unitarians-Universalists, reported progress at the recent meeting of the American Unitarian Association. To a man up a tree it is amusing to see how cautious the functionaries of these two bodies are lest they fall into one another's arms, or indeed lest both lose their distinctive marks and be swallowed up in a greater triumph. The secretary reports that the committee were forbidden to set forth plans for missionary work or to attempt anything like a closer union of the two denominations. Their only function seems to be to keep the denominations from stepping on one another's toes. They did not even find it possible to hold a public fellowship meeting on anniversary work, though union services at least once a year were regarded as desirable. And still the fusion goes on. The labels become less and less significant and more and more inefficient. Right minded people in every community are realizing the absurdity as well as the imbecility of much of this denominational picketing. Many churches must die in the next century in order that a few churches may live more gloriously. The conquering church will be built on the ruins of the dissecting and disputing sects.

With the July number Miss Tarbell returns to the study of a hot subject. This time she devotes herself directly to a character study of John D. Rockefeller. It is to be concluded in the next. This number contains more relentless figures, fearful figures. The reason that these awful figures do not appal all intelligent people and shock the public mind must lie in the fact that the times, the nation to which we belong, are smitten with the same disease. The madness of John D. Rockefeller has become an epidemic smiting society everywhere. Churches and schools, farmers, teachers and preachers are all so smitten, more or less, with this money madness that like the residents in a leprosy camp they are unmindful of their own and their neighbors' afflictions. The article in the July *McClure* leads up to a painful climax which we quote entire:

"Why does he do it? What does he want an income of $25,000,000 and more for? Not to spend like some splendid old Venetian in palaces and galleries, for none of the glories of the fine old-world life are known to him. Not to squander in riot. So far as the world knows, he is poor in his pleasures. Not to give away—his charities and bequests are small compared to his wealth. For what then? Why this relentless, cruel, insistent accumulation of money when you are already buried in it? There seems to be only one explanation, that Mr. Rockefeller is the victim of a money-passion which blinds him to every other consideration in life, which is stronger than his sense of justice, his humanity, his affections, his joy in life, which is the one tyrannous, insatiable force of his being. 'Money-mad, money-mad! sane in every other way, but money-mad,' was the late Senator Hanna's comment on John D. Rockefeller. And the late Senator Hanna could not be accused of holding money in light regard."

The *Japan Weekly Mail,* published at Yokohama, for June 3rd is before us. It is bristling not only with war news but with the war spirit, justifying the apprehension recently expressed in UNITY—that triumph may be a greater calamity to Japan than defeat would have been. Seven professors of the Imperial University, representing what the editorial calls "the strong foreign policy party in Japan," report five resolutions unanimously adopted. The first strongly dissents from the policy of bringing the war to a speedy close; the second favors prosecuting the war for a lengthy period; the third resolution seems to regard endurance and perseverance as being objects gained by this persistence; the fourth rejoices in the "several hundreds of millions of yen that have been borrowed at home and the abundant funds that remain and the several hundred millions more that have been borrowed abroad. All of which go to prove to the seven wise men that they should keep on. The last resolution warns all foreign powers that any assistance to their foes will be interpreted as hostile acts and they will be "unhesitatingly treated as enemies." Not so hot, my little men! You have done well as soldiers. The world now waits for evidence that you will do as well as philosophers. Are there not depths of wisdom in Japan that show to you that true greatness lies in magnanimity and that life once lost cannot be regained? Destruction never contributes to the creative force of nations or of individuals. Japan has an opportunity to teach the Christians the higher economies of the state, the mighty power that goes with the pacific spirit.

Mayor Dunne has shown his independency as well as good sense in the appointment of three conspicuous women to positions on the board of education. These women have demonstrated their power of leadership and will at once take position and influence in the direction of the public schools of Chicago. The appointment of Jane Addams, Mrs. Emmons Blaine and Dr. Cornelia De Bey represents in an exceptional degree the discrimination that puts the right man in the right place. Now that it is done one wonders why it was not done long ago. Heretofore too often women have been put on the board because they were women and women clamored for representation. This time it is a case of eminent fitness. It may be supposed that they are on in spite of their being women. Their appointment at the present time means a revival of interest and a renewal of energy on primary and grammar grade lines. So much has already been accomplished for the schools of Chicago by the women, aided and abetted by this trio, that more good things may be expected. Having said this, we venture to express the hope that their appointment will not be interpreted as a tactical movement in the strategic war that has led the teachers' federation of Chicago unwisely, as we think, to affiliate themselves with the federation of labor. The public schools of Chicago must not be given into the special charge of any class, and these women will disappoint their friends if they do not succeed in bringing back to the public school the active interest and cheerful patronage of the wealthy as well as to increase the privileges of the poor. There is no menace to our country today more insidious and dangerous than the commercializing of education, making opportunities more costly and measuring privileges by a money basis. The withdrawal of every normal child from the public school in the interest of private ventures is a confession of weakness on the part of the parent, an arraignment of the public school or a misplaced confidence. The board of education of Chicago, like the representatives of the public schools everywhere, are called upon to make the public schools so excellent and so available that only deficient children or the larger class, the children of defective parents, need be withdrawn from its high ministrations, the highest of which is its contagious democracy.

One of the most interesting of the week's exchanges is the June number of *Maxwell's Talisman,* which describes itself as "a journal for the worker, the irrigator, and the homemaker; devoted to the organization of a Twentieth Century crusade to conquest arid America from the desert and solve social problems by education, co-operation, irrigation, and homes on the land, and aid the great movement for the human uplift which now stirs the world." Among its mottoes it quotes from Washington: "Agriculture is the most healthful, most useful, and most noble employment of man," and from David Starr Jordan: "Steadiness of national character goes with firmness of foothold on the soil." Its creed, its platform and the tone of its editorials are fresh and vital. We quote from one of the editorials: "Let America profit by the experience of England, and check in time the overpopulation of our cities and encourage every movement whose object is to turn the people back to the land and keep them there. The strength of a nation is not in its vast territory, its towering city buildings, nor in its forts and battleships, but in its people—a people of sturdy, prosperous, patriotic men and women, and happy, healthy children, such as are produced, nourished with wholesome food, and best developed in an environment of the pure air and simple life of rural America." The issue contains a reprint from the May *Review of Reviews* of an article by Allan Sutherland: "Farming Vacant City Lots." "Already the day of experiment is past—nature study and gardening are becoming important factors in educational circles and an effort is being made to bring them within reach of every child. Boys and girls are becoming more and more interested in this attractive work, which takes them out of themselves, out of doors, and into closer

and more sympathetic relations with one another. The purpose, primarily, is to teach children how to plant and grow flowers and vegetables by permitting them to do the actual work so that they may have such practical knowledge of farming as to be able to get a living from it should the need and the opportunity come. In addition, they get instruction and exercise which will help them morally, mentally and physically. It is an inspiring sight to see these little ones cultivating the ground that it may bring forth a beautiful flower or a useful vegetable, and, above all, to realize that they are privileged to breathe fresh air and to look up to nature's God through long hours of glorious and health-giving sunshine. The hope is indulged that this cultivation of the soil by the children will instil into their hearts such a love for outdoor life that many will turn their feet countryward and seek a living upon farms rather than remain in the city to find employment in the already overcrowded offices, shops and factories."

"Country Schools" and "Schools in the Country."

The Country School is a familiar fact in American civilization. With all its crudities and short comings it has been and to a great degree still is the source of the efficient power and patriotism that make for the advancement of the United States. The log school house at the cross roads is gone; the red school house is going; the town school center is slowly coming. When it comes the country school will begin to take on the equipment and pedagogical efficiency that characterize the best of the city schools. But in whatever shape, the country school is for the country children. It exists to meet a home demand.

The School in the Country is of quite another type; a type that is as yet so new that its place is hardly recognized even in educational circles. We have in mind a school conducted in the country for the benefit of the city born and bred. This school is the benignant providence that snatches the child from under the wheels of city life. Sometimes the wheels are severely material—the actual wheel that crushes the child out of the shelter of home and parentage, crowds him onto the street and into the alley. Sometimes the wheels are psychical and social; they crush the nerves, destroy the digestion, make puny the child. Luxuries and the indulgences made possible by wealth crush the young life and threaten its existence. To both these classes a School in the Country is a sad necessity, and if properly conducted and made available becomes a benignant providence.

It was the privilege of the editor of UNITY to visit two such schools in the country last week, conceived to meet the wants of these two classes, —the same wants though springing from very divergent causes.

THE HILLSIDE HOME SCHOOL.

The celebration of the eighteenth anniversary of this school was the occasion of dedicating the new school building which has been in process of construction and completion for three years and more, and although it has been occupied for two years, the opportune time for dedication tarried until this year. The morning exercises consisted of the usual graduation program—essays and papers by each member of the class of five, with the graduating address by the editor of UNITY. The innovation came in the way of a picnic dinner on the lawn and the dedication exercises in the afternoon. The science and art rooms in the new building were a donation by Mrs. William Lawrence of Springfield, Illinois. Fittingly, then, the opening number was a memorial tribute to the pioneers, Mr. and Mrs. Lawrence, who made the five thousand dollar donation to help along the "two women who are trying to do a hard thing" by Mrs. Anna L. Wright of Oak Park, Ill. The dedicatory address was made by Mr. W. H. Harper of Evanston, Illinois. The dedication hymn was a local adaptation of the hymn written by Miss A. A. Ogden for the dedication of the Abraham Lincoln Centre, there was a prayer of dedication by the Editor of UNITY, a responsive service which we print elsewhere and short addresses by visiting patrons and friends.

THE ALLENDALE FARM.

It is a flight of 150 miles or more in space from the Hillside Home school on the banks of the Wisconsin river in Wisconsin to the Allendale farm on the banks of Cedar Lake in Illinois. It is a much further cry from this Wisconsin school for the favored of the city prosperous to this farm school for the homeless and friendless boys of the alleys. And still these two schools hold in common the pedagogical vantage ground of country environment, the wholesome air, the affluence of the dairy and the garden, the nature ministrations of trees, birds, flowers and grasses. And the teachers and pupils in both schools witnessed to the pedagogical value of such surroundings.

Our visit to Allendale was the belated fulfillment of a promise of many years' standing. By a happy coincidence we found ourself an unbidden member of a special excursion party consisting of a carload of the Chicago friends of this, one of the most benignant of the institutions fostered not only by Chicago generosity but by Chicago intelligence. Allendale is in its eighth year—an institution most unique. Here is a farm of 120 acres under splendid tillage. It has its cows, horses, pigs, lots of chickens, turkeys, geese, etc. Allendale has its cluster of cottages which have been added one by one to meet the exigencies of the growing family, It has now reached its maximum limit of 50, if the grace of forbearance is strong enough to hold the management to the wise limit they have fixed for themselves.

It was "Field Day" at Allendale, and in addition to the inspection of buildings and grounds, of the arts and crafts work and a session of the court, representing the executive method of this unique community, there was supper under the oaks, an out of door chapel service conducted by Bishop Anderson of the Episcopal church, a lively three-quarters of an hour dance to open the new Hibbard barn, and then the visitors left for the city leaving the Editor to enjoy a benignant Sunday under the trees and to take part in the religious services that were so heartily entered into by all the boys.

The points of contrast as well as the points of comparison between these two schools were most suggestive but space forbids amplification. The Hillside Home school advertises to give "city convenience in the country;" work on the farm and in the house is offered, solicited. At Allendale the environments are not only simple but primitive, much more so than the home of the modern farmer, here work is a necessity of the school. The great garden is tilled by the boys; most of the domestic work is done by the boys. Their dress is of the simplest, though adequate. The spirit is as free, perhaps more joyous, among these children from no home as it is among the children of much, perhaps many homes.

Both schools are a sad necessity. Were things as they should be, most of the children in both schools would find shelter under the protecting arms nature designed for them—a care-giving mother and father. But inasmuch as things are as they are, it is a pity that these schools in the country cannot be indefinitely multiplied so that the defective child with broken health, over-strained nerves, deficient in parentage, may find the benignant shelter and the restoring surroundings.

Are these privileges only for the wealthy or the very poor? Is there not yet to be developed a benignant link in the public school system that will make the farm a fixed and an available factor in the development of the youth, in the making of citizens?

Of course the most unique and indispensable elements in both schools are the human leadership—the "Lloyd-Jones Sisters" and the "Captain Bradley"—those who dare to take the initiative and which the patrons assume represent powers non-transferable, not to be duplicated.

It is true that personality cannot be multiplied. There is but one "Captain Bradley" and the Hillside Home school cannot be multiplied, but there are others—plenty of them—who might do such work in their own way for other children, once it is recognized that these institutions are prophetic and need to be multiplied on more simple and economic patterns, so that the nation may be strengthened by a generation of citizens trained to simplicity, economy, hardihood and familiar intimacy with Nature, the benignant Mother of us all. This is the next task of the public school system, the request of the educator of the next generation.

The Tenth General Meeting of the Congress o Religion.

The Church of the Future and Its Relation to the Working People.

AN ADDRESS BY N. O. NELSON, LECLAIRE, ILL., DELIVERED AT THE CONGRESS OF RELIGION, WEDNESDAY, MAY 31, 1905.

Strictly speaking, the working people are those who do the world's manual labor for wages, but closely allied with these, are the large contingent of subordinate wage earners, the small farmers, the minor public servants and officials, etc. The working people are not necessarily empty handed. It might be fairest to describe them as those on whom the incidents of taxation and profit fall, those who cannot transfer their burdens to any other shoulders. There is an easy distinction between the workers on the one side and the intellectuals on the other.

By church we properly mean an organized body that represents a religious doctrine or philosophy, a society devoted to the spiritual elevation and temporal welfare of man. The church in the past has been based in part on faith in certain imputed powers in relation to a future life, in part on the sanctity of public worship and in part on its ethical teaching. Good conduct and good works have figured more or less in its curriculum and among its accessories have commonly been the sensuous attractions of music, art and ritual. In the beginnings of the Christian Church, a belief in the early return of Jesus to set up his Kingdom on earth and put the saints in charge of its affairs, was the dominating influence. Jesus had occasion in his lifetime to lecture his disciples on their worldliness. After his death, they counted much on the prospective ascendency of the saints. It was political and economic, as well as spiritual creed and hope.

In our day, the liberal religionists who adhere to Jesus as a unique moral leader use this primitive faith as a symbol of the gradual coming of a civilization that shall embody the spiritual conceptions and the social relations that Jesus upheld, the rule of the law of love, the inherent law of the universe.

In a considerable portion of the church's history, it has stood as the arbiter between fallen and condemned man and his offended Maker. Devout and frightened men recognized the church as a representative of God, holding the keys to heaven and hell, with power to forgive sins and to establish matters of belief essential to salvation.

Yet another hold of the church on the good will of the working man has at times been the spiritual equality that he found in the sanctuary and the helping hand it gave him in time of need and the consoling word in time of distress.

Within the last century, a set of new conditions have altered the relation of the working people to society and to the church. The factory system, growing ever larger and more complex, has set the worker apart from the employer and the intellectual class. It has intensified his class interest and class feeling. It has aggregated him into larger bodies and given him a consciousness of class conflict.

With numberless experiments and rigid logic, Darwin and his expositors broke down the literal authenticity of the Bible and with it the implicit authority of the church. Within the church itself the Higher Criticism turned the Holy Book literally inspired by God, into an Iliad of the race, and an epic of the Jews. The human mind was freed, never more to be enslaved. The emancipated soul drifted from implicit faith to rationalism or indifference.

Science did its share to supplant the old beliefs with new interests as well for the working people as for the savants. Practically universal education and a plethora of literature scattered thought and knowledge broadcast in all circles and classes. Crowning all, came universal manhood suffrage, giving to every man a sense of power and the right to all manhood privileges. He resented industrial subjection and inequality, while enjoying equal rights under the law. Taxation without representation had gone out but he felt the injustice of the enormous tax on his labor in the form of industrial profits, land rent and franchise incomes. With his mind freed and his eyes opened and seeing his overlords the main stays of the church, he forsook the faith and the pew, more in pity than contempt.

We may go far astray in comparing the religious sentiment of the working people today with the past. We can never be sure about the prevalence of a genuine religious faith. The external show of it, a nominal or formal church connection, may be due to other reasons than a vital faith in its dogmas and its teachings. We can infer from the Acts and the Epistles that among the fresh converts there were backslidings and evil practices. We know that the saintly John Chrysostom was heartbroken over the evil ways of the Christians. In Wesley's time pagan irreligion and beastliness held carnival, though England was a Christian land and the established church had full control. We cannot say that a smaller per cent of working men are believers and churchgoers now than in the past. We only know that the great majority take no interest in the church or in church matters.

I do not question the propriety of their indifference. The only concern I have is with the kind of a church that will be of value to them and to me and to all people actually allied with the multitude, those having the interests and desires and the ideals of the working people. The world has always needed the right kind of a church; it needs it now and I think is ready for it whenever it presents itself.

A parish or territorial church, not horizontal but vertical in its boundaries, its constituency all the people, its scope all the interests and affairs of its people and its territory except those that are specifically personal conserving all the aspirations of the soul and seeing equally to the wants of the mind and body and feelings. This church must be located in a working man's district. It is worse than useless to expect working people to attend church in a locality with surroundings and among people which they never see during the week. It must be in charge of a man who can think and feel as a working man and lives like one. Not one of us wishes to be ministered to from above. We want to be among our equals. We want our officials to be our chosen servants. Men follow union leaders because they are of their own kind. The superior attainments of the minister or leader of such a church and his aids must be sunk in their superior service. The aristocracy of intellect and education or birth is a serious handicap in organizing or managing a society of plain people. It can be overcome by unselfish work and plenty of it and by living as the people live. It is a class conceit that mankind has been raised by intellectual giants or the upper classes. The democracy has raised itself while carrying the load of the aristocracy. It has fallen into decay and gone into destruction when the aristocracy has become predominant. Were I a working man I would not take a hand that was reached down to me. I would grasp the equal's hand or none.

Ministers thus installed and thus working and leading in such a locality and with such a constituency should have a habitation suited to a wide range of activities, such as Lincoln Center in Chicago and Dana Bartlett's in Los Angeles, rooms for everything and room to spread on. Then the people of the parish should control it and pay for it. They should not be beggars or dependents. They should not accept tainted money, and what profit is not tainted? Borrow they might in their youth, as All Souls Church did from the American Unitarian Association, but repaid it in its manhood. We borrow in business or to build a home, but we pay it back. Subsidy is an unsavory word in statecraft, much more odious it should be in religion. If people hold so lightly their faith or their worship or their fellowship that they will not pay the expenses of it, then they should worship alone in the woods. The people who comprise the church should rule it. They should own the property and direct its policy. If the minister and his assistant managers do well their work, represent well the purposes of the church, they will not only receive the active support but the loyal and liberal consideration of their people. There should not be a one man power except by consent in a church any more than in a state. Men are arbitrary and obstreperous in politics and in strikes because these are belligerent affairs for selfish ends. All men have their generous side. It need only be brought to light by appeals to the best instead of the worst motive. Since seeing Lincoln Center and realizing what is housed in it and what it stands for I might cover my subject and argument by pointing to it and saying "Just that and a little more."

What is done for the Intellectuals in Lincoln Center and freely offered to the working people should be adjusted to the working people and thus open the doors to such intellectuals as want to come in. The two classes will not freely mix. There is no reason why they should. They are apart throughout all the week, they have different interests, they live differently, they live in different sections, different quality of houses, wear different clothes, read different literature, have different ideals. No assertion of brotherhood feeling can bridge the chasm. As well expect the working man to spend his evenings at the swell club or the working woman to attend the afternoon pink tea, as to have these come to the intellectuals' church on Sunday.

This church would be a center and home for associations devoted to special branches of local and public interest in the working man's section of a city, just as Lincoln Center is for its class and locality. All Souls Religious Society is one of the tenants of Lincoln Center; there are several others. There might well be other religious bodies using its ample rooms. In the working people's Center or University or Church, call it what you may, there should be a Sanitary Society looking after the health conditions of the parish. It should see to it that the streets and alleys and yards are kept clean, that houses are kept in repair, that plumbing is good and safe. There should be a pure food society to see that infants were saved from microbes and bad water in the milk; that no stale vegetables or tainted meat or adulterated food or drink was dispensed. There should be a business society which would have an employment agency, a pawnshop, a coal yard, a savings bank and a lawyer to defend victims of circumstances and to see to the enforcement of protective laws and ordinances. This branch should have a legislative committee. There should be a provident society having in hand the sick, the dependent, the newcomers, the widows and or-

phans, the unemployed. There should be a small widows' and orphans' home and a small hospital. The public education society would see to ample school room, enough teachers, the enforcement of the child labor law, school attendance and juvenile derelicts. Another society would see to parks and playgrounds, outdoor amusements and athletics, country outings, yard and window flowers, street trees and the like. There will be clubs of every sort, literary, dramatic, music, art, scientific, games, study, etc. Politics and religion would not only be welcome but would be regarded the most important of all. Politics comprehends the public relations of men to each other, religion the relations of man to his maker and the universe and all its creatures. Religion is therefore the largest and highest and finest, but it loses its hold with all manner of people, except mystics, but especially with the working people, when it holds itself aloof from the affairs that most concern them, the things they understand, the interests of themselves and their children and their friends. The working people have been the victims of civilization in all the ages. They are the victims now. Their sections of the city are totally neglected. They need a central body and a central habitation where their interests, religious, educational, social, political and economic, can be cared for.

Societies for all these purposes exist, but they are scattered and not correlated. They have no unified animus. They are in the main entirely separated from religious motive. The working people in their sections have hardly been touched by any of the intellectual or religious movements. They can be reached and it must be, but it must be done democratically, not aristocratically. We cannot sit on their backs and hold the reins. If we admit a common Father and claim all men as brothers, let us be brotherly—let the love of comrades be the slogan of the church of the future.

May 31, Wednesday, 8 p. m.

Dr. Hirsch (presiding)—The day for heresy-hunting is probably past. Even in churches that still carry the orthodox official name, there is considerable hesitancy against resorting to the old methods of testing the preacher's dogmatic fidelity. But there is another danger, and one perhaps still more pressing than the old. We preachers today even in liberal churches are left to roam about the whole field of dogmatics, philosophy, metaphysics, ancient history and what not without let or hindrance on the part of our congregations; probably they will admire us all the more, the more negative we become in our philosophical bases. We may question the personality of God and there will be but little storm of dissent from the pews of the average liberal synagogue, and I believe the liberal synagogue is only a mirror of the conditions pervading the liberal church. But we must never touch upon the burning questions of the day; especially are we told that "business is business" and that the preacher, not being a business man, has no business to enter upon business questions. Mr. Jones once said, and among the many true things he has said this probably is the truest, that it is a greater glory to preach certain persons out of a church than to preach others into it, and I have made that to a certain extent my rule. I once laid down a simple proposition that even rich men must pay their water-taxes, and the result was resignations in my church. I had overreached the line; I had become personal; I had touched upon a business matter, and what does a preacher know of business? He ought to confine himself to the legends; to assure the richest man that he who said it was easier for a camel to go through a needle's eye than for a rich man to enter kingdom come was mistaken. That is what the rich man ordinarily expects his preacher to do for him; in the meantime he wants to be allowed to do everybody else to his heart's content. He would have the preacher put the Golden Rule in the form in which David Harum put it.

Again these objections from the pews. Now the liberal religion would not deserve the name if it did not go into the business relations; if it did not look upon the activities of our own day as subjects of inquiry from the point of view of ethics. Ethics is not something to judge dead Cæsar by, or distant China, or remote Norway, but ethics is something to judge those by who are right with us, among whom we live and upon whom we should bring our influence to bear in favor of the higher life. And tonight, friends, we are touching upon this dangerous subject. I hope the members of this particular congregation will understand that Mr. Jones is not responsible for the vagaries of Mr. Evans or myself, and that they will not resent if some socialistic or business heresy will be advanced. But I know the temper of this congregation; I believe they have learned from Mr. Jones one thing among many others, and that is that a religion to be a religion must be busy with our daily doings, with the dealings of the market and not merely with the nebulous destiny of a world 100,000,000 miles hence. It is not so much the hereafter but the here, and what we are after, that concerns the religious temperament of today. We have in our navy a man whom we call "Fighting Bob Evans." In the Congregational fraternity they have also a doughty captain and an admiral who knows how to fight, even if not in the Spanish Armada; but we care not so much for the personality as for the principle involved. We are happy tonight to hear the prophet's voice from the lips of Mr. Evans.

Commercial Criminals.

AN ADDRESS BY REV. DANIEL EVANS, OF CAMBRIDGE, MASS.

Mr. Chairman, Ladies and Gentlemen: This characteristic of myself as a prophet, as a fighting Evans, sugests to me the story of the good German who came to this country and had a picture of his father painted from description. When he saw the picture he said: "Is that my father? How he must have changed!" I am not a prophet nor the son of a prophet, but there are some things that I have been prophesying recently in the good Old Testament conception of the prophet, in speaking out my soul upon the subject of "The Relation of the Coming Church to Commercial Criminals."

May I say that I am delighted to be present on this occasion to felicitate you and Mr. Jones upon the completion and the dedication of this magnificent building? It has a great name, a noble spirit, a splendid purpose, and I hope that all will be realized in larger measure than the most audacious man or woman dares to prophesy. I am glad to be present at this Congress of Religion. There is nothing greater in the world than religion, and there is nothing better than to have a Congress of Religion. I am very glad that I have the honor of speaking upon this very critical—this great moral—issue, the question of "The Relation of the Coming Church to Commercial Criminals."

The church is going to find itself doomed in an age entirely dominated by commercialism. It is a subject that ought to command the attention of every serious man and woman who cares at all about the salvation, the higher interests of society. The church has faced problem after problem in the past and has had the

power to solve them. The church has found itself in a critical situation, one after the other, and it has proved itself master of the situation, but I dare to believe that the most critical problem it has ever faced, the most serious situation in which it has ever found itself, is the situation and problem of the right relation with these commercial criminals. I do not have in mind, nor do I want to speak about, the whole commercial system. I have not in mind the age of capitalism, the immense concentration of industrial power in our great trusts. I believe myself that this new form of absolutism will demand as careful watching upon the part of moral men and women as the old forms of absolutism, when the king swayed the multitudes and the priest had power over the consciences of men. This new form of absolutism with such immense capital in the hands of the few and such colossal power in corporations is as dangerous a foe to society as any power that has yet come into the life of civilization.

But I have in mind rather the kind of men who, whatever their private virtues may be, resort to methods and practices in business which are morally iniquitous and socially destructive—the men who destroy their competitors in business, who practice the principles of policy, resort to methods of spoilage over the private transactions of other men in business; who oppose if they can every good act for the welfare of the people passed by any legislature; who try to make it impossible to enact, or, when it is enacted, to enforce the law; who use their money for corrupt bribing purposes; whose career in life threatens the very foundations of our republic. Because they do the deeds of crime, they deserve the name of criminals.

This is the power that we feel we are up against. This is the moral situation in which we find ourselves. Social students are becoming more and more serious, as they think of these antagonistic forces of the best elements in society; even students begin to feel it is time to pass laws which will curb the power of these corporations, and the federal government itself begins to institute criminal proceedings. There is not one alignment of forces in civilization. On the one side we see the tyranny of anarchy on the part of the trusts, which are the only real anarchists in the country. We have the power of these colossal corporations; the arrogance of men who think they can buy up everything; and we have the moral forces of society. The students of social problems, men already heard in our city, state and nation—these feel that the batttle line is drawn up and the question is as to which power shall triumph—that which goes for the destruction of the order of society, or that which makes for the fairer or more social justice and larger opportunity for all men.

What is the duty of the church in such a society? I say that the church's main duty in society is to take charge of the moral intests and to maintain heroic leadership of the moral forces. If the church were merely an organization founded in the interests of ritual, then ritual and not righteousness would be its main concern, if the church were merely a dogmatic institution founded in the interest of dogma rather than advancement of mankind. But the church is a spiritual organization for the worship of the eternal God and for the establishment of social righteousness here upon earth, and it is the church's duty at this time to maintain the high moral standard for people in society, and there are three or four elements at least that we must emphasize. The time has come when the church must maintain a principle upon which men must act; that social ethics must demand control of all corporate relations. Yesterday we were living off in small villages or in farm settlements or in small cities. Individual morality was sufficient to control our actions. But individual morality is no more adequate for the world, for this new civilization of which we are a part. Men are related to one another through the corporations; there are persons in the foreground and in the background. It is bad for men to water milk, but it is infinitely worse to water stock. It is bad for men to strike a blow against an army, but it is far worse to strike a blow at the liberties of the people. It is bad enough for one to corrupt another; it is worse to corrupt the institutions of this democratic republic. We must right these things, not only in their personal relations but in their corporate relations. They say the corporations have no souls. What about a board of directors? We have a body of ten or fifteen men, each supposed to be an individual—to have a soul. I would like to ask these men where they leave their souls—a question for persons interested in occult science. They contradict all words of sociology, religion, ethics, in saying that they are not individually responsible for what the board passes. Because each is not responsible for all, each thinks he is not responsible at all. We must hold that a man is responsible not only for his thought, and, back of his thought, his desire, but we hold him responsible for the consequences of his acts in society. Another principle the church must maintain is that the whole civilized world is the area of morality. The great physical laws of the world are not territorial—they are cosmic; they will hold in the streets of Chicago and out there in the lake. The soul of man is not built upon the compartment plan, nor are the moral laws of society departmental, only to be practiced in certain relations of life. The whole sphere of life is the area for the moral law, and in all our relations men must be right one with another. Now the church has emphasized that a man shall be pure in his heart, sympathetic in his relations with other people, loyal in his affections, incorruptible in his politics. But the church has been satisfied too much in fencing in a small part of the ground and leaving the great world unfenced outside. Sometimes the church has had the power to drive out of public life the man who has been false to his trust. The time has come when we shall insist that the man who sins against family morals must be driven out of public life, too.

And once more, the church must maintain in this age and time that righteousness precedes goodness. There is an immense demand at the present time for goodness; there are so many organizations that want money, so many agencies that are insistent upon good. We have learned how to be good to others, but we have not yet learned that the first duty is to be right with others. We must do right to men before we have a right to do good to men. What is the result of placing goodness before righteousness? If a man does a good act in one relation of life, that does not give him the privilege of doing a bad act in another relation in life. If Dr. Jekyl does good, is it all right for Mr. Hyde to do bad? It is about time for us to realize this fundamental fact—that morality precedes philanthropy, righteousness goes before goodness, and social justice must precede charity. If there was more social justice in this world there would be less need for charity. A man found the scriptural text, "Charity covereth a multitude of sins," and he said, "It is time to take that cover off;" and that is exactly what we have to do. What does the prophet say? "What doth the Lord require of thee but to love justice

and mercy and to walk humbly with thy God." It is far more important for him to do justice than it is for him to walk humbly with God.

It said that the church must keep itself free from these commercial criminals in order that it may have the power to speak the word of the living God on social righteousness at the present time.

Here is our difficulty: Most of the wealth of the world is in the hands of the commercial criminals; they do not know what to do with it. We say, Why cannot we run our churches with it? We will try and take their money and do good with it. We think we can depend upon their favors and still not run church matters in their favor. But we are trying to do the impossible, and, by a series of sophistical arguments, to bring ourselves to the position to say that we can take this man's money and do good with it and not have relations of honor with the man.

The church at the present time needs to sink itself deeper than the surface where it will feel the tremor of these great commercial and predatory corporations; sink it deep onto the rock of righteousness that the conscience of the church will ever be true to the eternal.

The only way, therefore, for the church to be free is not to depend upon these commercial criminals. It may be that the church will become poor tomorrow because it is determined to stand by its conscience. Give me a church that is poor with a true conscience to a church that is rich with a false conscience. The church will never fail because of its poverty; it will fail because of its dependence upon the favor of commercial criminals; and the church, furthermore, must be free that it may speak the scathing word of rebuke against the sin that is committed here and now. I have heard magnificent sermons on sin in the abstract; it is time now for the church to speak on sin in the concrete and when it is concreted in a big sinner. There is a feeling abroad that the church will only speak the word of righteousness against the men who are small and of no consequence, who have no dangerous power in their hands. The church must prove itself sincere to speak the word that will wither the men who come before it, one hand with money in it and the other with blood upon it. We like to talk about the magnificent power of Moses when he went down to the Israelites and told the people to go free; of John the Baptist; we like to hear some Paul speaking words of truth; we like to think of Luther, of Knox—men who never feared the face of man; but have we the courage ourselves to stand up before the big sinners of the world, these great men, and tell them of their own sins at the present time?

I tell you what results when we take money from these criminals: silence falls upon the lips of the men who have accepted money from them. We have utterances on the necessity for freedom in theological research; we have utterances on the necessity for righteousness in politics, but where is the outspoken advocacy of righteousness in the industrial affairs of life on the part of men whose institutions have received money from the commercial criminals? It is bad enough to have silence fall upon the lips; it is worse to become the apologist and eulogist and glorifier of commercial criminals. They say it is because of the system, not because of the men. They pass on to say that he has a beautiful private character, that he has high official place in the church; that he teaches a Bible class, that he even passes the contribution box; that his church letter is his credential of his Christianity. The heights of adulation are the depths of moral degradation.

And now, in closing, may I say: If there is to be a church that is worth the name tomorrow, the church must keep itself free from relations to commercial criminals today. I apprehend that there the world has seldom been so critical as at the present time. This is because of the large mass of the working people who are not in relation to the church; they have no faith, no respect for the service; they do not come to seek its worship, inspiration, consecration. These very people who are to be the coming power of the twentieth century are moving one way and the church in another. They need each other, but the church cannot win them until it keeps itself free from relations of honor with the men who make them suffer.

Independent of the gifts, there is another thing that makes the world critical. There are moral forces in society reaching up against those great forces of which I have been speaking. The social student is forced to become a social champion of righteousness, the men who believe in the republic and put it before everything else in their lives. The moral forces are looking to the churches and asking for inspiration, for direction and for leadership. The most important thing is that these finer forces of society begin to feel that the church is backing them up. The church is not strengthening them, is not leading them, and I fear nothing more than I do that these fine-souled men and women will turn in revulsion from the church or against it in indignation.

Then there is another: The church must take care of the rising generation. It cannot afford to lose any class in society, but least of all the youth of society. The youth of society is rising with a new conscience and with a new idea that demands that the church be clear of relations of honor with these commercial criminals.

Sometimes silence is as eloquent as speech, especially when it comes to women. There is a college of women in New England; at the commencement season they announce the donors of gifts during the year. When the name is announced there is great cheering on the part of the young women present. Recently the name of a man conspicuous for methods that are morally iniquitous was announced as having given $100,000. Not a single woman applauded the name. The hardest thing in this world to steer is the conscience of the rising generation. The only way for the church to command the future is to become the prophet of the conscience of the rising generation; to prove that its chief concern is morality and not money; principles and not profits; faith in the crucified Savior rather than in the favors of commercial criminals.

THE STUDY TABLE.

I suppose that few people who read UNITY supply themselves, as they might and ought, with a class of literature, of very growing importance. I refer to the Bulletins, which are constantly being issued by the Agricultural Department at Washington, and by the State Agricultural Colleges and Experiment Stations. Most of these can be had free of charge, by writing for them. They are intended for the public. No good citizen should fail to keep posted with the remarkable progress made by agriculture and horticulture. America is naturally an agricultural country. The tide is slowly turning countryward. Keep yourselves in key with what is going on.

E. P. POWELL.

THE HOME.

ALL CONTRIBUTIONS FOR THIS DEPARTMENT SHOULD BE SENT TO MRS. WILLIAM KENT, 5112 KIMBARK AVENUE, CHICAGO.

Helps to High Living.

SUN.—It is said that in Japan if one picks up a stone to throw at a dog, the dog will not run, because *there* the dog has never had a stone thrown at him, and consequently he does not know what it means.

MON.—Practically, all cases of cruelty and ill-usage, and all careless treatment, arise through thoughtlessness.

TUES.—To feel and to realize the essential oneness of all life is a steep, up which the world is now rapidly coming.

WED.—Sympathy must be brought about so far as our relations with one another and so far as our relations with the animal-world are concerned.

THURS.—It is humane education that we must look to to save us from the monstrous system of militarism which so present prevails in the larger share of European countries.

FRI.—Every service done, to either a fellow human being or a so-called dumb fellow-creature, does us more good than the one for whom we do it.

SAT.—The joy that comes from this open-hearted fellowship with all living creatures is something too precious and valuable to be given up when once experienced.

—*From Every Living Creature, by Ralph Waldo Trine.*

The Wreck of the Julie Plante.

A LEGEND OF LAC ST. PIERRE.

On wan dark night on Lac St. Pierre
De win' she blow, blow, blow,
An' de crew of de wood scow Julie Plante
Got scart and run below—
For de win' she blow lak' hurricane
Bimeby she blow some more,
An' de scow bus' up on Lac St. Pierre
Wan arpent from de shore.

De Captinne walk on de front deck,
An' walk de hin' deck too—
He call de crew from up de hole
He call de cook also.
De cook she's name was Rosie,
She come from Montreal,
Was chambremaid on lumber barge
On de Grande Lachine Canal.

De win' she blow from nor' eas' wes',
De sout' win' she blow too,
When Rosie cry, "'Mon Cher Captinne,
Mon Cher, w'at I shall do?"
Den de Captinne t'row be big ankeere,
But still de scow she dreef,
De crew he can't pass on de shore
Becos' he los' hees skeef.

De night was dark lak' wan black cat,
De wave run high an' fas',
W'en de Captinne tak' de Rosie girl
An' tie her to de mas'.
Den he also tak' de life preserve
An' jump off on de lak',
And say "Goodby, ma Rosie dear,
I go down for your sak'!"

Nex' morning very early
'Bout ha'f-pas' two—t'ree—four—
De Captinne—scow—an' de poor Rosie
Was corpses on de shore.
For de win' she blow lak' hurricane
Bimeby blow some more,
An' de scow bus' up on Lac St. Pierre
Wan arpent from de shore.

MORAL.

Now all good wood scow sailor man
Tak' warning by dat storm
An' go an' marry nice French girl
An' leev on wan beeg farm.
De win' can blow lak' hurricane,
An' s'pose she blow some more,
You can't get drown on Lac St. Pierre
So long as you stay on shore.

—*W. H. Drummond.*

The Grasshopper.

Shuttle of the sunburnt grass,
Fifer in the dun cuirass,
Fifing shrilly in the morn,
Shrilly still at eve unworn;
Now to rear, now in the van,
Gayest of the elfin clan:
Though I watch their rustling flight,
I can never guess aright
Where their lodging-places are:
'Mid some daisy's golden star,
Or beneath a roofing leaf,
Or in fringes of a sheaf,
Tenanted as soon as bound!
Loud thy reveille doth sound.
When the earth is laid asleep,
And her dreams are passing deep,
On mid-August afternoons;
And through all the harvest moons,
Nights brimmed up with honeyed peace—
Thy gainsaying doth not cease.
When the frost comes thou art dead:
We along the stubble tread,
On blue, frozen mourns, and note
No least murmur is afloat;
Wondrous still our fields are then,
Fifer of the elfin men.

—*Edith M. Thomas.*

Acted Readings.

"Now, if acting, or, still better, 'acted readings,' were universal, then you have a power for good incalculable." From this suggestion in the "Life and Letters of Edward Thring" "The Merchant of Venice" was presented about two weeks ago in the parlors of the Thacher School, each actor *reading* his part. The play was cast among the teachers, boys and some of the neighbors, and about a week was allowed for the studying of the parts. There were no rehearsals. The costumes were ingeniously contrived after 10 o'clock in the morning of the day the play was presented.

Some of the most effective points in the costuming were so cleverly devised that I will describe a few of them. Gay petticoats made excellent capes; Elizabethan collars were cut from white paper cambric six at a time and were tied on with a white string; canvas leggings and white duck trousers gave a good enough effect of doublet and hose. The caps were made of squares of paper cambric basted onto a stiff circle that fitted the head. All the plumes in the valley were in demand to put the finishing touches to these caps, which had a very courtly air in spite of their primitive construction. A few touches well planned go a great way in suggestion to a sympathetic audience, and it was amazing to see how much life was put in the play by the amateur acting, simple costuming and the simplest stage setting.

The audience was immensely impressed and the presentation exhibited in a curious way the power of the imagination. No lack in scenic effect was felt and the books in the hands of the actors were scarcely noticed.

We hope others will be enough interested in these "acted readings" to try it and that they perhaps will send us a little account of their success. One great drawback to amateur presentation of plays is the amount of time required for rehearsals and for committing the lines to memory.

A delightful evening for players and audience may be spent with very little preparation in giving an "acted reading."

E. T. K.

Ojai Valley, California.

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THE FIELD.

"The World is my Country to do good is my Religion."

The Hillside Home School.

Responsive Readings used in the dedication of the New School House.

June 22, 1905.

We dedicate this building to the training of children into capable, right-minded young men and women.

Response. To the unfolding and the development of the child, we dedicate this building.

We dedicate its gymnasium to the up-building of the body according to natural laws and to the joy and rhythm of action.

Res. To give health, vigor and grace to the body we dedicate the gymnasium.

We dedicate its shops and its home science rooms to the gaining of knowledge as applied to life and living through real, helpful work, believing that "honest toil is holy service, faithful work is praise and prayer."

Res. To aid in the growth of workers, through work, however simple, we dedicate the shops and home science rooms.

We dedicate its music rooms to the cultivation of ear and hand and voice to catch and interpret the harmonies of sound.

Res. To develop the love for good music and the appreciation and the execution of it we dedicate the music rooms.

We dedicate the science room and laboratory to aid the reading of God's revelation in pebble, lichen, flower and star; in bird and beast; to aid in approaching the fundamental problems of life from the sides of observation and of experiment; to the bringing together of the educational value of farm and school.

Res. To establish a close relationship to primary things as found in nature, our foster-mother, we dedicate the science room.

We dedicate the art room to an appreciation of the work of the great Master Artist that is spread about us in nature and to give an insight into its harmonies.

Res. To cultivate the love of the beautiful and the power to reproduce it in form and picture we dedicate the art room.

We dedicate the recitation rooms of History and Literature and Language, to awake the realization that *the to-day* has its roots in *the yesterday* and enfold the fruitage of *the to-morrow*, and to awaken the call of duty through chivalrous deeds and the call of the bard and the seer.

Res. To awaken an appreciation of the good and the great and to inspire action through example and precept, we dedicate these rooms.

We dedicate this school home to the cultivation of a loving democracy where the lines of rich and poor, country and city, are obliterated—all members of one household; to ridding the life of conventionality and cant, and to seeking the simplicity of real life.

Res. To give a realization that "in the household of God there is no great, there is no small"; and that peace and joy are found alone in the simple life, we dedicate this building.

We again dedicate the whole to the cultivation of reverence that will culminate in the thought that God, the Infinite Good, is everywhere, in whom we live, and move, and have our being.

Res. To teach the ways of wisdom and peace we dedicate this building.

Foreign Notes.

SPORTING WITH DANGER.—*Le Signal de Genève* reproduces with cordial approval the following article by Marcel Collière in *L'Européen* on the character of certain popular amusements of the day. The points are well taken and the criticism is nowhere more pertinent than right here in America.

One of the most widely current forms of heroism is the love of danger incurred by others. Many people who are very scrupulous in avoiding every chance of the smallest scratch on their own skin, are on the watch for any occasion of seeing their neighbor in danger of death. With the sensation they then experience is apparently mingled a sort of pride. They are proud of the calmness and the *sang-froid* with which they face the spectacle. All promoters of dangerous or sanguinary exhibitions know this inclination, which is not peculiar to any age or country, and upon which they have ever based their cuisine. The ancients, less prudish than we in such matters, allowed amusements into which the death of the man entered as a certain and constant element of interest, the uncertainty extending only to the individual or the circumstances. This was grand art, and manners have grown sadly effeminate since then. Now we allow only sports and exercises where the interest lies in the question whether the performer will leave his bones on the scene now or not till some other day.

It is this that makes the charm of the exhibitions of wild beasts by their tamers, and of various acrobatic exercises in which the skill of the executant is emphasized by the danger he incurs. Recent mechanical progress has led to the appearance in our day of apparatus wherewith this skill is annihilated and replaced by mere audacity. These enterprises, it appears, are lucrative, for the imagination of inventors exhausts itself in contriving every day new absurdities, to revive the blasé curiosity of the multitude. It would be an exaggeration, no doubt, to claim that all the spectators cherish a conscious desire to witness an accident or an agony, and are in the state of mind of the classic Englishman who followed a tamer about for the sake of seeing him eaten, but it is indisputable that this possibility is almost the sole attraction of the show. The difficulty overcome counts for very little in the curiosity which is inspired by these possibly tragic buffoons. It is as difficult to train cats as to train tigers, but the trainer of cats could not pretend to such a success as the trainer of tigers. The spectator, as a rule, would not take any pleasure in seeing the performer devoured or mangled, in general, indeed, he would be horrified, but he loves to dread this possible accident. At bottom he enjoys being afraid. He likes to tremble. There are people who like to tremble on their own account; they are the minority. But those who enjoy shivering over the peril of others are legion.

This is not a very noble sentiment. Those who speculate upon it exploit it with a cynical eagerness that is no whit more honorable. On this point the reading of the bill-boards and advertisements is instructive. There are no epithets too terrifying to attract the public, and the paid notices wherein these are underscored in the press intensify with their sinister tremolos. Often more is put in than there really is, and the spectators on returning to their homes think they have not had their money's worth of fear, and are almost inclined to feel themselves defrauded until some day a catastrophe arrives to prove that here was really an honest dealer and that he was not niggardly as to the predicted and, so to speak, promised death.

It is impossible to think, without repugnance, of the advertisements which launched, or those which daily reported, the spectacle in which a young woman recently met her death. The ingenuity displayed in their construction does not make them less detestable. First we were told that to save her family from ruin this unfortunate had decided to brave the danger and try an experiment for which no one had hitherto been found. Then each day there were terrifying descriptions in which the catastrophe was depicted as inevitable soon or late.

To-day the unfortunate woman is dead, of a death not di-

rectly and exclusively caused by the mechanism to which she trusted herself; the organizers of this entertainment declare that it was the most harmless in the world and that every precaution was taken to avoid an accident. I do not know at what point an accident is not possible or probable when a human creature has herself fastened to a machine weighing several thousand kilos, to cut capers in the air with the said machine and come down on top instead of under it. However, it is probable that they thought the apparatus would work normally and, in fact, that it did so. They were under no obligation, were they, to consider what effect such pirouettes followed by such counter-shocks might have on a woman's organism?

But the promoters of such spectacles are out of the case. They will think up anything they can to make money, and will always find persons, greedy or needy, to venture on the most paradoxical attempts. It is natural for the exhibitor of animals to think of showing in the cage with the wild beasts a tamer who has already been partly eaten, pointing out to the public that this is not a case of *diminutio capitis*, but that with his arm taken off, the trainer has, it will be understood, lost an important part of his physical and moral power over them, and that one may reasonably expect that some day the beasts will devour the rest of him. It is a matter of course that followers of this industry should carry it as far as they can and they give daily fresh proof of their fertile ingenuity. As for the poor devils they hire, their skin is their own, after all, and the liberty left to such poor devils to get their bones broken earning a living is not one of those which our paternal society will ever allow to be infringed.

Still, one may inquire whether, for the sake of the public itself, there is not room for some limitation of this lucrative but quite unwholesome business. The censors, it is said, are at last to lose their business; perhaps employment might be found for them in hunting down exhibitions in which the danger incurred is the sole element of interest; exhibitions much more deleterious through the instincts they gratify or develop in the human animal than the most shameless conviviality. We may tolerate, if need be, having the swine in man aroused, for the swine, to tell the truth, ever sleeps but lightly; but for the tiger, which sleeps more profoundly, there should be no occasion of awakening. In the case of the spectacle so tragically interrupted, it cannot be said that there was any consideration of dexterity or skill that could interest the spectator. The feat was performed in a purely mechanical fashion; and had the automobile made—empty—this same pirouette, not fifty people would have gone to see it. The moving thing is that there should be involved a human being who in case of a hitch will be duly reduced to shreds.

There can be no talk here of a struggle with danger in which strength, dexterity, *sang-froid* and self-possession assure the victory. The kind of courage displayed is like that of a man to whom one should present on a tray ten cups of coffee, one of which contained sublimate, and bid him drink. A little performance of this sort, honestly carried out, so that the performer really did not know which was the fatal cup, would be a striking number. The cup of death, after the circle of death, would be quite as thrilling and the *mis en scène* would be infinitely less complicated and expensive. I doubt, however, if the public authorities would tolerate it. Why, then, should they tolerate performances where the manager says to the public: "Ladies and gentlemen, here is a man—or woman—who, to have the honor of entertaining you and of earning a certain sum—large or small, as the case may be—will run the risk not even of breaking his limbs or his neck, but of having them broken for him, for this little amusement will take place independently of him and will be regulated by a mechanism independent of his volition?"

Replying to a member of the municipal council who asked the reason for his toleration of such spectacles, the prefect of police replied that ever since he had been in authority he had forbidden bull-fights, not for the sake of the animals, but in order not to accustom the Parisian public to the sight of blood. This is a very valid reason, and the best that can be given for not introducing among us amusements to which we are happily not accustomed. But does the prefect believe that it is more wholesome to develop in the public a taste for that voluptuous shiver which imminent danger to others imparts in one's nerves; the taste for enjoying the thrill of possible agony before his very eyes—the taste, in short, for trembling with a selfish and delicious fear while feeling oneself personally in perfect safety? For, at bottom, it is the cowardice of man, even more than his latent cruelty, which these emotions gratify. It is among these spectators of deadly amusements that one would see, on occasion, the worst panics. One need only recall that of Saint Sebastian, the day that a tiger mishandled by a bull and half dead, managed to escape its adversary by wriggling between the bars of its cage. The excitement was such that it took possession even of the guards, who under pretext of destroying the animal fired their Mausers at random into the crowd pushed toward the doors. This is a sample of the way these dangerous amusements elevate the mind and discipline courage. Whenever in the course of any performance a dangerous number is about to begin one will always hear some—women, for men would be ashamed to—exclaim: "Let's go; I can't see that." This weakness is purely commendable, and one could but admire these people if they did as they say, but ordinarily, having this saved their credit for sensibility, they then stay without scruple to satisfy their morbid curiosity.

Since translating the above, a later issue of *Le Signal* brings word that the managers of the casino in which a young woman recently lost her life in looping the loop in an automobile, have been acquitted and are free to replace this sensational item on their program.

At the same time it is announced that since the death of Miss Randall—the unfortunate who was sacrificed to the perverted tastes of a degenerate public—250 *women* have offered to take her place.

The characteristic reflection of the Swiss editor is: When women who work are paid enough so that they need not die of hunger, there will not be found, within three weeks, 250 who will light-heartedly offer to brave death for the pleasure and diversion of the public. M. E. H.

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